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A
SHORT AND CANDID
ADDRESS
TO THE
RELIGIOUS SOCIETY
CALLED
BAPTISTS
IN GENERAL,

And to those of that Denomination at
READING, BERKS,
IN PARTICULAR.

One LORD, one FAITH, one BAPTISM.

Eph. iv. 5.

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F. B. YATES, Treasurer

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A SHORT and CANDID
ADDRESS, &c.

MEN AND BRETHREN,

I SHALL not enter upon any discussion of the *mode* of Baptism, nor concern myself with the question, Whether that mode is to be administered to *infants* or *adult persons*: These are matters, which have been largely insisted upon already; and which, however warmly maintained by some on both sides, have as yet produced no eminent benefit, if any at all, to the cause of the Gospel, to the world, or themselves.

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I have frequently thought, that almost all the diffensions that have arisen upon the subject of outward forms and ceremonies, which have no necessary relation to the divine life, have been invented and urged by those, who have been least acquainted with the glorious spirituality of the Gospel, and who, consequently, have felt least of the power and blessedness of it in their hearts and lives. A man, savingly illuminated with the spirit of truth, sensible of *the plague of his own heart*, and enjoying that happy life which is *hid with Christ in God*, has no time to waste upon *the things that are seen**; no heart to employ himself about a matter which, whether maintained or rejected, leaves the soul just where it found it; and too strong a sense of the true purpose and nature of the Gospel to blend with it any thing, which may obscure its glory, or tend to bring the soul into darkness, distraction or doubt.

Brethren, I premise these things to your hearts and mine, and wish to assure you, that

* 2 Cor. iv. 8. comp. with Col. iii. 20.

that this plain Address does not proceed from any spirit of bitterness against you or your profession, but from a sincere desire of warning your souls against embracing *that* for an essential truth, which, *so embraced*, may prove a dangerous error, and against keeping up a mind of dissension and uncharitableness against those, who cannot see cause from the Word of GOD to adopt your particular tenet and opinion.* I have not *so learned Christ* as to

B-2

make

* A Baptist preacher (in every respect a worthy good man) lately informed his congregation in London, "that Infant-Baptism was unknown in the Church till about three hundred years after Christ, when *other corruptions* came in." Dr. G——d was certainly out in his reckoning; for, though it must be allowed that the outward prosperity of the Church, under the emperor *Constantine*, began to be productive of many impurities, yet the *corruption* (as he is pleased to term it) of Infant-Baptism was undoubtedly introduced long before that period. *Origen*, who lived about two hundred years after Christ, and *Cyprian*, who flourished about two hundred and fifty, not only mention it with approbation, but assert it to have been a practice used long before them, and *even from the time* of the apostles. Their testimonies would be sufficient to convince any candid person, that Infant-Baptism is not a *novelty*, as some people suppose, nor a *corruption* of the Church of *Rome*,

make him (as it were) the minister of sin,
by enforcing contention and strife in his
name;

Rome, as others imagine; but, in every respect, a proper, scriptural practice, and consonant to the purposes for which the ordinance was originally instituted. *Tertullian*, *Irenæus*, and before them *Justin Martyr*, who flourished only *forty* years after the apostles, have been proved to allow and practise the Baptism of Infants; and it is therefore, upon very just grounds, supposed, that they derived the mode and custom from the apostles themselves. Add to this, what we find in Scripture, that *whole households* were baptized by the apostles; and 'tis a proof, amounting almost to a direct affirmation, that children were both among the families, and also some of the identical persons, who received this ordinance from them.

On the other hand, if we look for the authors of the direct opinion against *Infant-Baptism*, where shall we find them before *Donatus*, *Marcion*, or *Pelagius*, who broached the most radical and pestilent heresies that ever could trouble the Church? He, who first denied Original Sin, and by other tenets would have rendered the Redemption of *Jesus Christ* almost a *thing of nought*, was the person who stickled most for the denial of Baptism to young children: And he denied it upon this principle, that children, having no sin, not even a corrupt nature, in them, stood in no need of a Baptism, which (he asserted) was designed for the washing away of sin, contracted by persons of riper age or maturity.

To

name; and I heartily pray that all of you may so learn him, as to hold the unity of the

To these profligate heretics, and to this great champion for *Free-will*, the *Merit of human Works*, and *adult Baptism*, succeeded (but some ages after, anno 1521) *Nicholas Storck*, *Thomas Muntzer*, *John of Leyden*, and many more names (who disgraced and molested the æra of the reformation in *Germany*), as so many advocates for the *Pelagian* and justly exploded opinion of *adult Baptism*. Their madness and rant set half the continent of *Europe* in a flame; and seemed raised, by *Satan* himself, to counteract, and fix an odium upon, the great work of *GOD*, which was carrying on at that time in a most admirable and wonderful manner.

I do not mean to accuse the *Baptists* of *England* and of this day, as espousers of all these abominable heresies, or the equally abominable practices that attended them: I wish them only (while they accuse others of imbibing *corruptions*) to reflect, from what impure fountains, these muddy streams of *Free-will*, *Ranting*, and *adult Baptism*, have *altogether* sprung. It should teach them *modesty* at least in countenancing an opinion, which the ablest, the most excellent, and the most ancient fathers of the Church have opposed, by their conduct and writings.

And if they *will differ*, notwithstanding the practice of ages, the consent of the most enlightened Churches, or their own concessions that the doctrine is *not essential*, let them learn to *differ* with meekness and moderation.

I have

the spirit, if you really *are baptized by it*,* in the bond of peace. In this frame of soul, the following lines may, through the divine blessing, do some good, by putting you and me upon our guard; lest *Satan*, under the idea of a greater purity, may take an advantage over us;—at least, the caution intended can do us no harm.

Permit me to recommend you, and especially those among you who have not yet assumed the characteristic token of your particular profession, to ask your own hearts this essential and important question: “ Is the *mode of outward Baptism in grown persons*, which I so earnestly contend

I have given this short state, not because I lay any great stress upon the mode either in one way or the other; for, in so doing, I should fall into the error I blame; but because I wish the more ignorant among the *Baptists* to consider, from whence their favourite notion sprung; and that *a fountain cannot at the same place (or through the same conduit) send forth sweet water and bitter*. James iii. 11. v. Spanh. *Elench. Hist. Theol.* p. 82. See likewise a candid and sensible treatise upon this subject by the Rev. Mr. Addington, p. 146, *et seq.*

* 1 Cor. xii. 13.

“tend for, and which is so zealously urged
 “upon all men by the *Baptists*, ABSOLUTE-
 “LY NECESSARY to salvation, or NOT?”
 It is a dilemma, which includes, in both
 its parts, a lesson of consequence to your
 souls. May GOD’s spirit teach you to
 receive it, with meekness and with fear!

If you answer; IT IS NECESSARY TO
 SALVATION; you will find yourselves,
 upon a little reflection, tarnishing (as far
 as lays in you) the glory of the blessed
 Gospel, depreciating the finished salvation
 of *Jesus Christ*, and maintaining, *under*
another form, what the *Galatians* had con-
 ceived, when they thought to complete
 in the flesh by outward observances, what
 had been begun in their souls by the inward
 operation alone of the spirit of GOD. For,
 by making an external ceremony, tho’ but
 in the least degree that can be imagined, a
 parcel, a qualification, or an adjunct of the
 cause and reason of your salvation, you
 bring in *works* and cancel *grace**; you in-
 troduce outward *sense* for inward *faith*, and
 thereby

* Rom. xi. 6.

thereby substitute the *law* (so far as the principle goes) for the *gospel*. The two Poles are not more opposite, than salvation by free grace, and a supposed salvation, flowing (either in part or in the whole) from a something imagined to be done *in* or *by* us, even through grace itself. This last springs from an imagination, that man can work well enough, if GOD would but lend him tools; while, indeed, the poor creature *is dead in trespasses and sins*,* and utterly deprived of every spiritual sense and affection. You cannot, and some of you know that, in another view, you must not mix law and gospel, works and grace, sense and faith. Be not therefore mistaken in this case—If you render Baptism the least part, you really make it all: And you necessarily make it a part, if you lay the minutest stress upon it. Let your consciences bear witness *how great* that stress is. Circumcision was but a trifle, and an outward trifle too like outward Baptism, when considered in itself distinct from

* Eph. ii. 1.

from the circumcision of the heart* which it signified, being an outward sign of a spiritual seal; but, trifle as it was, how warmly did the apostle address the *Galatians*, when he found them disposed by false teachers to make it a *sine quâ non*, an essential article and condition of salvation?† Yet circumcision had not only the authority of a divine command, but the undisputed sanction and invariable practice of ages; which your opinion of Baptism confessedly has not. And if you make the ordinance of Baptism such a condition, or a parcel of a condition; or (which is just the same) if you suppose you stand higher in the favour of GOD upon receiving it, and that those, who have not received it in

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your

* Though the ceremony of circumcision be abolished, yet its meaning must be experienced in the heart of every true believer. Circumcision (beyond the outward seal) seems to have been an ordinance to signify what Christ would do in his people while they remain upon Earth, and Baptism to denote their ineffable communion and completeness in him when they come to Heaven. v. Rom. ii. 29. Gal. vi. 15. Col. ii. 12, 13.

† Read carefully the Epistle to the Galatians. Luther's excellent comment upon it.

your way, are therefore not fit to partake of the other ordinance of the Gospel with you; I must tell you plainly, that you *frustrate* (perhaps with no more design than the *Galatians*) *the grace of GOD,** and are really *brought*, while you are seeking to bring others, *into spiritual bondage.†* As Christ will accept of no preliminaries of peace and reconciliation on our part; so he will admit of no addition to the glorious work done on his part. He unites his people to himself *by the washing of regeneration and by the renewing of the Holy Ghost ‡*; not by the administration of mere water in any mode, though performed by an apostle, or (I might say) even by himself. He will be a whole Saviour, or no Saviour. And if you vainly seek to cleanse yourselves in any part, he will cleanse you in none.§ But if you are really washed by him

* Gal. ii. 21. Οὐκ ἀδυνατῶ τοῦ χάριτος. "I do not cast away, reject, or abolish the grace of GOD." The word signifies so to reject as to leave none remaining.

† Ibid. v. 4.

‡ Titus iii. 5.

§ Ezek. xxxvii. 23.

him but in *one* part (as your own imperfection may represent the case), though you may have but small views of the infinite efficacy of his *spiritual Baptism*; you are notwithstanding reckoned perfectly clean in *his* sight,* and ere long you will find yourselves absolutely pure in *your own*.† This is the true Baptism, which none but the children of GOD can experience—A Baptism, not merely into water, but *into* CHRIST and *putting on* CHRIST‡ —A Baptism of water and of the spirit§—of the spirit and of fire||—Of *fire*; because *that* denotes the purifying influence of the

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divine

* Cant. iv. 7. Eph. v. 27.

† Not the external form of any ordinance can be efficacious, but the internal operation of the divine spirit, who is a sovereign agent, and not to be restrained by or rendered dependent upon any forms, even those of his own institution. The spirit of Christ indeed resides no where in this evil world, but in the hearts of his people. And therefore our Saviour; in washing his disciples; as a token of cleansing their whole bodies and souls, pronounces the washing of their feet alone, in answer to Peter's request of being washed likewise in his hands and head; sufficient for the purpose of a token, that he had cleansed them spiritually *every whit*. John xiii. 10.

‡ Gal. iii. 27. § John iii. 5. || Luke iii. 16.

divine Spirit, *burning** up *the lust of the flesh, the lust of the eye, and the pride of life†*—and of *water*; because *that* signifies the cleansing and abluting operation of the blessed Comforter, who dwells in the temple himself hath hallowed, the Son hath purchased, and the Father hath loved and built. For my own part, let me but know and experience more and more of this blessed and efficient Baptism; the outward sign, which a *Simon Magus* could receive, and be but a *Simon Magus* still, shall never be the subject of a moment's dispute with me; unless set up (which is but too often the case) and substituted for the thing signified itself.‡ If, my friends, you are truly acquainted with the excellency of
this

* Isaiah iv. 4. † 1 John ii. 16.

‡ *John the Baptist* (Luke i. 15.) and *Jeremiah* (Jer. i. 5.) received the Holy Ghost in and *from the Mother's Womb* (and who can say that other infants, dying before the use of their sensitive and animal faculties, are not endued with like gracious favour?); but we do not read that *John* himself was baptized externally: the believing *thief* likewise, blessed with the inward sealing of the spirit, went to glory without passing through water as the way. Yet our Lord declares, that,
except

this Baptism, you will never repute *the other* to be a matter of such consequence, as either to justify your *persons* in any respect before the presence of GOD, or to justify your *conduct* in *separating* yourselves from other Christians, through any presumption of being, exclusively or peculiarly upon that account, his favoured church and people. This spiritual Baptism alone will wash away the foul spots of bigotry, cavilling and dissension, and induce that holy frame of heart, which will cause you to bear with the weakness and infirmities of the sincere; and to correct, with faithfulness and truth, the errors and abuses

except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of GOD. John iii. 5. Therefore, upon the truth of *Christ*, not only the thief upon the cross, but all the faithful, from *Adam* to *John the Baptist*, have been *born of water and of the spirit*, before they inherited the promises. But as it is plain, that they were not baptized with *material water*, it must follow, that they were only baptized with what the water *signifies*, even the spirit of GOD; which, it is remarkable, throughout the whole Old Testament, is represented under this image, and that of a fountain of living waters, springing up in his people's souls to everlasting life.

abuses of the presumptuous and the ignorant.

Besides the error of falling into legality by an over tenacious opinion respecting the mode of Baptism; it should also be considered, that, if you assert your external rite to be *necessary to salvation*, you must consequently hold that those, who have not conformed to it, are lost and sunk down to everlasting perdition. Amongst these must be reckoned the thousands and tens of thousands of *martyrs*, who shed their blood in the testimony of the Gospel, and who possibly never so much as *heard* of your peculiar opinion concerning Baptism, and certainly never *followed* or *embraced* it. But no man, either upon the principles of scripture or reason, can maintain such a position, or of course any proposition or opinion that may lead to it; which the tenet of the indispensable necessity of adult Baptism unavoidably does. And if you consider it simply in the light of an introduction to the Church or profession of *Christ* (from the participation of which it seems neither *scriptural*, *rational*,
nor

nor affectionate to exclude *your own children*), you must then own, that no outward *peculiarity*, concerning an initiating ordinance, is or can be necessary to salvation; when the *ordinance* itself, as to its external form, has been proved, in several cases, to be much otherwise.

THOSE among you who think this outward Baptism of grown persons NO NECESSARY ARTICLE OF FAITH, and NO ESSENTIAL OR INDISPENSIBLE REQUISITE OF SALVATION, seem thus far to be in the right; but, at the same time, this opinion militates against your conduct, and strips you of every excuse both for your separation from other Christians, and for your zeal in inculcating your distinguishing tenet, as a criterion or mark of true faith, upon all men. Thus, by your own confession, you become guilty of the awful sin of schism; for you allow and countenance a disunion among the members of *Christ's* mystical body without reason. You will not communicate with them in outward fellowship, in *the breaking of bread*, and in the joy of the soul. You separate, you divide, you main-

maintain the superiority of your own judgments upon a question of no real importance,* and in so doing, as far as your influence reaches, you suffer the enemy to blaspheme the cause of GOD and of your own souls. The *Turks* may well ask ; “ If you Christians cannot agree among “ yourselves, how can you expect that we “ should agree with you ? ” The *Papists* may sneer and exclaim ; “ See how “ these heretics differ ! Truth admits of “ no differences ; we, therefore, must be “ in the right, because we profess unity “ of sentiment and doctrine.” Even the *Jews* may blaspheme and inquire ; “ where “ is the boasted meekness and lowly spirit “ of the NAZARENE, that we quarrel “ with them about the *ceremonial* law, “ while we are making an *outward cere-* “ *mony*, the mere mode of which is ge- “ nerally

* Baptists, who hold such a latitude of principle as to think that Christians of other denominations are equally *safe* with them, make the favourite distinction of their sect a thing of so little importance in itself, and of so much pride in them by obtruding and bearing it out against all men, as seems hardly reconcilable to the spirit of the Gospel, or even to common sense.

"generally allowed to be insignificant, the
 "cause of confusion and dispute among
 "ourselves?"

Thus, my brethren, take the case in
 either view, and answer the main question
 which way you choose; your *principle* and
 your *practice* in the affair of Baptism seem
 alike indefensible. If you assert *your mode*
 of it *necessary to salvation*, you imbibe the
Galatian error of mixing the law with the
 Gospel, against which there is a most awe-
 ful and solemn denunciation*: or, if you
 allow it to be, as indeed it is, a mere
 non-essential circumstance; you cannot
 clear yourselves of the sin of schism, nor
 cover the pride and uncharitableness of set-
 ting up an opinion, which *then* can only be
 for the purpose of distinguishing yourselves
 from the rest of GOD's professing people;
 who, having *felt the powers of the world to*
come, are the more easy with the little ex-
 ternal things, that can fall in their way in
 the world below. How you can answer
 it to GOD and your own souls, I know
 not; but this I know, that, if an angel

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from

* Gal. ii. 9.

from heaven was capable of preaching such a gospel to me, as might tend either to obscure the glory of my precious Saviour, or to weaken *my love to the brethren* (by whom I mean all of all parties *who love our Lord Jesus Christ in sincerity**), as I from my heart believe this particular tenet of adult Baptism *as held by you* must necessarily do, I would not hesitate to pronounce him, as the apostle did, accursed†. Sirs, error is dangerous in *spiritual* matters; and *dissension* itself, when made upon light or unnecessary grounds, if there were none beside, is a most diabolical and destructive error. The heart, that retains it, cannot receive for its inhabitant the spirit of *Christ*, who will be no inmate with discord; and you well know, that the Scripture declares, *if any man have not the spirit of Christ, he is none of his*‡. I charge this matter, therefore, (which is in general too slightly thought of) upon your consciences, and request you,

* *Εν ἀφθαρσίᾳ*, *In incorruption*; i. e. with uncorrupted purity of faith and doctrine. Eph. vi. 24.

† Gal. i. 8.

‡ Rom. viii. 9.

you, in your closets, to lay it before him *who trieth the hearts and the reins*, praying for the wisdom of his spirit *to lead and to guide you into all essential truth*, and to recover your souls, if any among you have been *entangled, from the yoke of bondage*.*

There are many of your denomination, who, sensible perhaps of the *legalism* which, like a millstone, hangs about the neck of the contrary opinion, profess that they consider this outward ordinance as *an indifferent thing*, and that, though they believe they are in the right as to the mode of administration, they lay *no stress upon it*. I should be glad to take their words, if their deeds did not so notoriously contradict them. As the case is; this profession of candor seems attended with much duplicity, if not hypocrisy. For do not these very people refuse, and refuse too with some disdain, to have any communion with other Christians, or to allow other Christians to have any communion with them, merely upon the

D 2 *indifferent principle*

* Gal. v. 1.

principle of their not having been *really* baptized? And what is this but laying a stress, and the utmost stress they can lay, upon something which they themselves admit to be of no intrinsic moment, or importance at all? If they judge me unfit and unqualified to sit down and receive with them the outward symbols of my blessed Lord's dying merits and efficacious redemption, because I have not been baptized in their way, and therefore, as they assert, not baptized at all; do they not make their own mode a condition, a qualification, a prerequisite, or call it what they please, for an admission to the fellowship of the Church, and thereby to all the benefits annexed to the Church? And is not this eventually, and to all intents and purposes, resting the hope of salvation, as well as the means of grace, upon an outward form and ceremony? Even common sense will allow it to be so. Again; if I am not supposed meet to be partaker with them of the bread and the wine below; I cannot, (*à fortiori*) upon stronger grounds, let my faith be ever so clear, and my life be ever so unexceptionable before men, be esteemed by such

such among the number of the elect, who
 are bought with the blood of GOD the
 SON, and who are to eat *the marriage-*
supper of the Lamb in the regions of glory
 above. Can they, who deliberately ex-
 clude me from the participation of an out-
 ward ordinance here; or (which is just
 the same) make a form, which Scripture
 and conscience do not declare to be essen-
 tial, the term and condition of that parti-
 cipation; consistently think me fit to be
 partaker with them of what that ordi-
 nance signifies, and points out to be
 possessed hereafter? Certainly not. How
 then is this reconcilable with Christian
 forbearance, and with Christian love?
 How is this *fulfilling the mind of Christ*?
 Or, how am I to distinguish it from the
 pharisaic spirit of bidding me, *stand by*
thyself, for I am holier than thou? Where
 can I perceive in this conduct the least
 trace of *becoming all things to all men*, that
 the word of GOD may have free course
 and meet with no idle or unnecessary ob-
 struction? Supposing, not allowing, the
 matter to be lawful and good; yet, as it
 is no article of faith by their own con-
 fession,

cession, is not this making an injurious and an indiscreet use of it? In short, how can such men be considered as maintaining only *an indifferent thing*, while, without the appearance of meekness, they differ and dispute with every body upon the account of it?

Truly, brethren, the thing in itself is indifferent, and more so than some are willing to allow; but when urged, as it is urged by you, it becomes a matter of consequence, and perhaps in some cases of fatal consequence. Those of you, who have indeed *tasted that the Lord is gracious*, must know that you received not the spirit through the preaching of Water-Baptism, but through the preaching of faith in the *sprinkling of the blood of Jesus*. You might have heard and read a thousand ingenious disquisitions upon the right mode of Baptism; and I venture to think you will believe with me, that you might have heard and read each of them a thousand times over, nay have implicitly followed the mode recommended, and have been but baptized Heathens after all.

I would

I would say to you; as you first received Christ Jesus the Lord, so walk you, go forward, in him.* If you have begun in the spirit, can you hope to be made perfect by the flesh?† If you received the earnest of salvation by grace through faith; are you to be carried to heaven by works, or by a confidence in the outward washing-work of Water-Baptism? If the blood of bulls and of goats could not possibly take away sin‡; can *Abana* and *Pharpar*§, can the rivers of *Damascus* or all the rivers in the world, contribute to cleanse the minutest spot, or increase the certainty of your salvation? If there be such sovereign efficacy in the quantity of the water; the *Atlantic* or *Pacific* oceans must surely be preferable to the rivulet of *Jordan*. Remember, however, that, as a little water will suffice to drown the body, a grain of false confidence will more than suffice to poison the soul. Such of you, as are dipped in this trust of rendering yourselves thereby more acceptable to GOD, ought to know, that you mistake

* Col. ii. 6.

† Gal. iii. 3.

‡ Heb. x. 4.

§ 1 Kings, v. 12.

take the purport of the ordinance, which is an outward expression of our Christian profession; and that, by making it any ground of confidence, you sink yourselves, as it were, into a *dead sea*, that shall overwhelm every spiritual *Sodom*, every city of the plain, and every city, that is not built upon the mountain in which the *band* (or power) of the LORD shall rest*, into everlasting perdition.

Men and brethren, *think on these things*.† It is an awful circumstance to be damned *without* a profession, as the *Sodomites* have been; but it seems more awful to be damned *for* a profession, as the *Pharisees* were. Mistakes in matters of charity may affect the body; but mistakes in faith tend to destroy the soul. Faith, genuine faith, is and must be a simple principle: it has a *single eye*‡, and cannot be assisted or combined with flesh and sense. It respects for its object God, and God alone. It must know nothing in the business of salvation, from beginning to end, but *Jesus Christ*. 'Tis a ray of divine light derived from that Sun of righteousness, and will as naturally

* Isaiah xxv. 10. † Phil. iv. 8. ‡ Matth. vi. 22.

turally ascend to him again, as the material fire tends upwards to the material sun. Whenever, therefore, your attention is fixed upon any other object, little or much, and a confidence is raised upon aught beside; you may depend upon it, that *sense*, and not *faith*, is the cause.

Faith will never stoop to look at *water*, but on *Christ*; and the spirit of truth will lead a man only to *Christ*: He *takes of the things of Christ*, among which mere water can never be meant, and *shews them* to the soul; and, whether we are baptized in one mode or another, it is not worth a rush if, *besides that*, we are not *baptized into CHRIST*.* There is a sad ignorance among many professors in this
E respect.

* Rom. vi. 3. *Baptized into CHRIST*—how beautiful, yet how strong, is this divine expression! *To be baptized into Christ*, is to be interested in all that he has done and suffered; to be made partakers of his holiness and of a divine nature; to become so intimately conjoined with him as the members are with the head; and, in a word, to sink into nothing with respect to ourselves, that he may become *all in all* to us, and we may receive all, that we are capable of receiving, in him.

respect. Indeed, we are all of us by nature prone to confound things spiritual with carnal, and to deceive ourselves with matters of little consequence by omitting those of greater; nor do we get over this mistake but in proportion as we profit in the school of *Christ*, and acquire a spiritual discernment by him, who is our *wisdom*, as well as our *righteousness*, *sanctification* and *redemption*.* Then, according to our measure, we shall loathe all carnal disputings about carnal things, and shall wish to have done with that execrable noise and nonsense, which the *outward-court worshippers*† are for ever raising amongst

* 1 Cor. i. 30.

† *We have an altar* (says the apostle, Heb. xiii. 10.) *whereof they have no right to eat, which serve the tabernacle.* Those who, under the law, served the tabernacle were the *Gibeonites*, *Josh. ix. 23.* afterwards called *Nethinims* (from a word which signifies *to give*, because they were given to that service) *Ezra ii. 43.* Both these, and all the people who worshipped in the *outward court* (a place allotted to the congregation at large) were not permitted to eat of the sacrifices which were offered upon the altar; for these pertained to the priests alone. All this may point out that *distinguishing* love which is manifested to the CHOSEN among the people,

mongst themselves and in the world. —

How sweet is it in quietness and *in patience to possess our souls*; to know nothing but *Christ* and him crucified; to live upon him alone for every blessing of time and of eternity; to enjoy the precious influences of his holy spirit; to have communion with the father of lights through the son of his love; and to live and die in that full assurance of faith, which is the privilege of believers in this world, and which is the infallible earnest of their everlasting rest in the world to come! *There* nothing defiled shall enter; *there*, consequently, no man, who has been acquainted with the Baptism of water *alone*, shall have any place; and *there* only those, who have been *baptized into Christ*, shall be found glorified with him. This I have been taught by him to seek for myself; and

ple, who are *made kings and priests to God and the FATHER* by JESUS CHRIST. Rev. i. 6. They alone (amongst the herd of professors who are but Christians *outwardly*, as some were Jews, Rom. ii. 28.) feed by faith upon the all-sufficient sacrifice offered up for their sakes, and are admitted into the *inner court* of their father's temple, to see his face, and to enjoy the delightful communications of his love.

and this, in submission to his will, I
would fervently ask for you.

*Without wrath and doubting, and with
real concern for your welfare, I subscribe
myself*

Your sincere Well-wisher,

A LAYMAN.



